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THOUGHTS
ON
GALLANTRY, LOVE,
AND
MARRIAGE.

*Felices ter et amplius
Quos irrupta tenet Copula.*

HORACE.

*Hail, wedded Love!
Perpetual Fountain of Domestic Sweets!*

MILTON.



L O N D O N:

Printed for R. and J. DODSLEY, in Pall-Mall,
M,DCC,LIV.

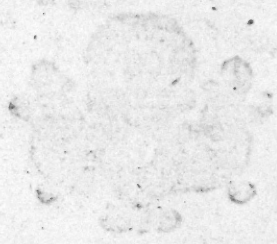
THOUGHTS

ON

CALVINISM

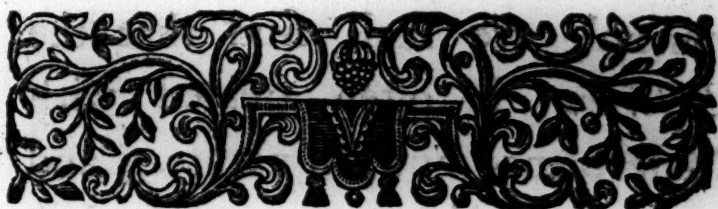
AND

MARRIAGE



LONDON

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THOUGHTS

O N

GALLANTRY, LOVE, &c.



O correct vulgar Errors, and to point out popular Abuses, is undoubtedly in itself commendable and praise-worthy ; and he, who endeavours to prevent Mistakes which are of fatal Tendency, deserves at least a candid Hearing. — But yet, if we look abroad into the World, and survey the Practice of Mankind in

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general, we shall find that the *Reformer* is often treated with Malevolence and Ill-nature ; and his Designs, however worthy, but too commonly traduced and neglected. — Now though Experience abundantly convinces me, that this is certainly the Case, yet I am by no Means discouraged in my present Views, but resolve to communicate my Thoughts to the Public, though the Chances of Success are evidently against me. For my own part, I here confess myself absolutely unconcerned about the Fate of this little Tract, and it is quite indifferent to me, whether (to borrow an Expression from the Theatre) it is *clapped* or *damned* ; the Satisfaction which arises from the Consciousness of meaning

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ing well, will sufficiently recompense me ; and as the public Good is what I aim at, that Satisfaction I am sure to experience.

The Preservation of the Individual, and the Propagation of the Species, are Principles planted in us by that Hand which made us. The first of these attends us early, and accompanies us through every Stage and Period of our Lives ; the latter indeed, we receive not quite so soon, nor does it discover itself, till Time has added Strength and Vigour : They are both absolutely necessary to the Well-being and Continuance of Society ; though each is to be attended to under proper Restrictions.

It is not my Design at present, to enter minutely into the Consideration of either of these Principles ; since what I intend, is only to offer some Thoughts on *Galantry, Love, and Marriage*, for the Service of my *Fair Countrywomen*, and to endeavour a Vindication of the married State, from those Miseries and Inconveniences, with which it has been unjustly charged by *Rakes and Libertines*.

That *Marriage* is a Duty, and of Divine Appointment, we learn from our *Bible* ; and therefore it necessarily follows, that it is calculated to promote the real Interest and Happiness of Mankind ; since it is altogether inconsistent with the Attributes and Perfections of *God*, to imagine him enjoining his
Creatures

Creatures to the Performance of
useless or unmeaning Ceremonies. —

In conformity to the Divine Example, we find the Legislative Powers of the several Ages and Nations of the World, each adding their Sanctions to the Institution, and settling, according to their respective Notions of Religion, certain Rules and Directions relating to it. And though some have, no doubt, confined it within unreasonable Limitations, and others, as erroneously, treated it with a shocking and unbounded Licentiousness ; yet upon the whole, every civilized People have, in greater or less Degrees, concurred to promote and encourage it. — I might here, very easily produce, a long Run of learned Quotations

from the Antients, in support of the Remark ; but as I hinted above, I take up my Pen in the Service of *Ladies*, and *Lady-like Gentlemen*, and therefore shall desist from every thing of this Sort, and spare them the Trouble of reading, what they probably would not understand.

If Marriage is a Duty, the Performance of it tends most effectually to procure us Happiness ; since our Duty and our Interest are ever inseparably connected.—Happiness is certainly what we are all aspiring after, and we shall find it the End of all our Pursuits, of all our Hopes and Wishes : The Methods which are taken to secure this desired Object, are infinite and innumerable ; but we may be satisfied,

ed, there is one only Path which leads us to the Prize ; and they only succeed in the important Pursuit, who act up to the Laws of their Nature, and follow the Dictates of Virtue and Morality.— The Satisfaction, which result from *Intemperance* and *Debauchery*, are by no means to be set in Competition with those which attend *Chastity* and *Honour*. — The Pleasures which arise to the *Married Man* are lasting and sincere, un sullied and substantial ; while the *Libertine*, even in his most joyous Moments, in the Height of all his sensual Excesses, is certainly superlatively wretched.

Let us compare the *Married Man* with the *Whore-master*, and take a general Survey of their respective

spective Pleasures. ——— Conceive the former happy, truly happy, in the Esteem and Affection of an amiable and virtuous Woman, who repays him all his Care and Tenderness, with Duty, Love, Submission ; who partakes in all his Joys, and interests herself in all his Afflictions and Distresses, and ministers, to the utmost of her Power, Relief, Support, and Comfort. ——— Thus it is with those, where the Union is founded on mutual Affection, that Affection on mutual Esteem, and that Esteem on Virtue, Sense, and Reason. ——— Pursue the pleasing Prospect yet farther, and conceive the happy Pair blessed in a numerous Offspring : What tender Passions, what home-felt Raptures, possess
and

and actuate by turns, the Parents Breasts? See their Hearts leaping, burning, melting, with Joy, with Hope, with Tendernefs! Pleasing Views of future Happinefs, reserved in Heaven for the Boys, fill the Imagination of the Father; while the tender Bosom of the fonder Mother, partial to her own softer Sex, indulges in painting Pleasures for her Daughters, the rising Images of herself; and both unite, with warmest Zeal, to insure Success and Happinefs for the dear Pledges of their mutual Loves. — These are Matrimonial Comforts! Conjugal Delights! Pleasures tasted only by the worthy Few!

This

*This sure is Bliss, if Bliss on Earth
there be.*

Pope.

But let us produce the Contrast to this enchanting Picture. — See then the *Rake*, widely mistaking *his* Road to Happiness, and blindly seeking it in the Embraces of a *Harlot* : See him flying to the polluted Arms of a *Prostitute* in search of Pleasure, but meeting certain Infamy, Remorse, Disease, and Death. Add to this, that the *Whore-master* is unacquainted with all the tender Sensations of a *Parent*, and Stranger to all a *Father's* Hopes and Wishes ; since if Children follow the guilty Intercourse, they are thrown on the wide World at large, for Support and Sustenance ; and generally
speak-

speaking, wanting the Advantages of a virtuous Education, follow the Examples of their unworthy Progenitors, inherit their Vices, and grow up a Burden to Society, a Nuisance to the Public.

But here the *Debauchee* will probably object, that a married Life does not always turn out so happily as I have above described it ; since Marriages often prove perpetual Scenes of Wretchedness and Misery : He will refer me perhaps, to a number of unhappy Families, as standing melancholy Examples to illustrate his Remark, and add Validity to the Objection. — To this I answer, — That the Uneasinesses which we but too often observe among married Persons, are owing, almost entirely, to their own

own Follies and Indiscretions, and by no means, to any Flaw or Blemish in the Institution itself ; and nothing surely can be more unjust and unreasonable, than to charge Miseries and Misfortunes on an Institution, which arise wholly and absolutely, from the Ill-Conduct of those who are the Subjects of it. — When People are induced to Marriage from wrong or unworthy Principles, no long-liv'd Happiness can reasonably be hoped for or expected : When, for Instance, *a set of Features, a Complexion, the Tincture of a Skin,* or a few external Charms, are made the Bases of promised Bliss, Happiness in that Case must certainly be precarious and insubstantial : When the Gratification

tification of a sensual Appetite (which we share in common with the Brutal World) becomes the prevailing Motive, what can be more clear, than that Pleasure will vanish with Enjoyment, and Expectation be lost in Possession? Or, lastly, When an insatiable Desire for Riches, Titles, Pomp, and Grandeur, captivates and engrosses the Soul, and appears the great Inducement, 'tis no Wonder if Life is imbittered with perpetual Vexations and Inquietudes. Nor would it, under any of the above Circumstances, be a Phænomenon at all unaccountable, if the Parties thus imprudently matched, should begin Repentance even in the *Honey-Moon*. — If the *Libertine* would allow himself to advert to
a View

a View like this, he might easily discover the fatal Sources, from whence so many unhappy Marriages arise, and see at once the Weakness of his ill-grounded Objection.

Happiness in Marriage can only be expected, when Virtue, Reason, and Religion, are at the Bottom. Previous to a Union of this interesting Nature, where the Parties are solemnly engaged for Life, the greatest Care and Circumspection are required ; a due Attention to Temper and Disposition, and a proper Regard to every other Object of worldly Prudence, are indispensable Prerequisites : Nor should any precipitately engage in the matrimonial Contract, who are not actuated by a mutual Esteem, and by a pure disinterested Affec-
tion,

tion, free from the Instigations of Sense, and devoid of Avarice and Ambition.

Was I by any means inclined to pursue this Subject, and to go into the Examination of those other Principles, on which the *Libertine* System depends; they would all, I am persuaded, appear equally weak and trifling with that above confuted: — But I must beg leave to wave every thing farther of this Sort, as inconsistent with the Design on which I sat out.

I have now done with the Gentlemen (if indeed a *Libertine* deserves that Title) and what I have farther to offer, respects more particularly the Ladies. — And with regard to Them, I can't help saying upon this Occasion, that I am

B

apt

apt to believe, that their own Behaviour (unexceptionable as they may think it) tends in great measure to increase the Number of *Rakes* and *Debauchees*. That they encourage those of this Order, is, alas, I am afraid, but too true; since he who has been most conversant in criminal Intrigues, is generally esteemed the Fellow of most Spirit. That a *Reformed Rake makes the best Husband*, is a Maxim almost universally allowed amongst them; and we find from daily Experience, that a *Scoundrel*, after having debauched half a Dozen Girls, shall marry at last, as the Reward of his Enormities, a Lady of Merit and Fortune. In short, Vanity is the Great, the Leading Foible of the Sex;

Sex ; every Woman thinks herself possessed of Charms sufficient to attract the whole Attention of the Man she loves ; and therefore fondly hopes, that these Charms, under *Her* Management, will necessarily reclaim the Wanderer, and fix him unalterably hers ; and for my own part, I really believe, that a Man can now-a-days, take no more effectual Method, to secure himself the Esteem of our modern Ladies, in general, than by appearing a *Rake*, at least in Practice, if not in Principle ; and I have known a young Fellow, whose Behaviour was really virtuous, very solicitous to be thought a *Libertine*, by the Girl to whom he paid his Addresses. If Things are thus (and let the Ladies ex-

amine impartially into their own Consciences, and tell me if they are not) suffer me, my *Fair Countrywomen*, to expostulate a Moment :——If then, you are really Virtuous, shew that Virtue by discountenancing the Vicious : Favour none but the Virtuous and the Moral, and patronize no longer the Profligate and the Abandoned : Those who have forfeited their Honour and their Innocence, banish from your Company, and refuse your Hearts and Hands to Men unworthy of them. Let Pride assist you, since *here* it may be commendable. Disdain to accept the filthy Leavings of an odious *Strumpet*, and reject with Indignation, those who have incontinently haunted *Stews* and *Brothels*. What can
you

you expect from an Alliance with a *Libertine*? Or what Happiness can you promise to yourselves, from admitting to your Arms, Men with all the Rottennesses of the Town about them? — A *Rake*, believe me, is a *Wild Beast*, not easily tamed; he seldom thinks of reforming, till his *Surgeon* assures him he must rake no longer. But even admitting his Reformation to commence in time; what dull, morose, diseased, insipid Husbands, do these *Reformed Rakes* generally turn out! And there is a Circumstance still behind, which aggravates and strengthens the Misfortune; their Diseases but too often descend to their innocent unhappy Progeny, who are doomed, alas, to labour under all the Miseries of a weakly Constitution, and

to drag a short wretched sickly Life, perpetual Monuments of their Fathers Guilt and Shame.

Fortes creantur Fortibus et Bonis.

Hor.

The Brave and Good are Copies of their Kind.

What shall I say more? Be assured, a *Debauchee* is one of the greatest *Monsters* the World produces; one of the greatest *Pests* Society is burthened with; resolve then in consequence, to banish from your Converse and Acquaintance, Men of this obnoxious Character.— Believe me, the World, abandoned as it is, is not yet so lost to every thing Great and Good, but that there are still some Men of Virtue and Honour to be found; virtuous Women are not more numerous than

than virtuous Men, and there are
 enow of *these*, to make *those* hap-
 py. There are still, thank Hea-
 ven, some worthy Men, adorned
 with Sense and Learning, with Com-
 plaissance and Affability, and with
 every agreeable Accomplishment :
 Here then depofite your Hearts and
 Fortunes, nor doubt the Grati-
 tude of those, to whom they are
 entrusted. Effects are always ade-
 quate to their Causes ; let therefore
 the Union be founded on Virtue,
 Honour, and Prudence ; and then,
 in all human Probability, Happi-
 ness will enfue.

If you would have the nuptial Union last,

Let Virtue be the Bond that ties it fast.

Rowe.

But as a *Rake* and *Debauchee* should be the Detestation of every Woman, who has Pretensions to *Virtue*, so there is another Character, which, I think, almost equally deserve to be banished the Company of every *sensible* Woman: The Gentlemen I here refer to, are no other, than the *Fops* and *Fribbles*, the *Petit Maitres* of the Age; those *Pretty Fellows*, who trip about, all *Powder*, *Essence*, and *Perfume*. Now what Happiness, I beg leave to ask, can a *sensible* Woman reasonably expect, from the most intimate Alliance with a Man of this despicable Order? His own dear Person is the sole Object of his Care and Concern; his every Wish centers there; and not a Thought ever strays beyond these Limits. —

Here,

Here, Ladies, then is a Subject for your Wit and Raillery ; here point your Satire. A *Fop* is Man in *Masquerade*, and as such deserves your utmost Ridicule. But yet, alas, how different from Ridicule, is your general Treatment of these gilded Toys, these glittering Baubles ? Instead of despising these *Things of Silk*, you but too often sacrifice to their Vanity, by ill-judged Praise and Admiration. — Dare to be wise ! — Be captivated no more with Shew and Trifles, but learn to distinguish between real Merit, and extrinsic Ornament.

*Were you, ye Fair, but cautious whom ye trust,
Did you but think how seldom Fools are just ;
So many of your Sex would not in vain,
Of broken Vows, and faithless Men complain.
Of all the various Wretches Love has made,
How few have been by Men of Sense betray'd.*

Convinc'd

Convinc'd by Reason, they your Pow'r confess,
Pleas'd to be happy, as you're pleas'd to bless,
And conscious of your Worth, can never love you

Rowe.

There is but one other female
 Foible, with which I shall concern
 myself at present. It is that *am-*
bitious Spirit which prevails so uni-
 versally amongst the Fair, that I
 now militate against. What a fur-
 prizing *Infatuation* must possess that
 Woman, who can sacrifice her whole
 Happiness in this World to her *Am-*
bition; and who can solemnly en-
 gage herself to a Man, to state it at
 the lowest, *indifferent* to her, pure-
 ly to gratify this reigning Passion!
 What must we think of those, who
 can prefer outward Pomp and empty
 Pageantry, to inward Ease and solid
 Satis-

Satisfaction ; or who had rather be *Wretches in State*, than happy in a more moderate Fortune ? People of this untoward Disposition, must be left to experience that Punishment, which their own perverse Notions will necessarily produce ; nor shall I attempt offering any thing on the Occasion to *them* ; but those, who are yet untainted, I would, methinks, preserve from the Infection, and guard against the fatal Principle : —

I charge you then, fling away Ambition ! be assured, Affections are not to be purchased, nor can Riches command our Love, or direct its Object. Happiness is confined to no Rank or Degree, but often leaves the superb Apartments of higher Life, to revel amid the calm Retirements of humbler Stations : A Woman of
Sense

Sense and *Virtue*, will infallibly be more truly happy, in the Arms of a Man of Honour and Merit, though they share only the ordinary Conveniences of Life, than she could possibly be, with a *Rake*, or a *Fribble*, though he possessed both the *Indies*. — In short, Happiness in Marriage can only be expected, when

The Fair shall listen to Desert alone.

Garth.

A Word or two more, and I have done. As our Conduct in the Choice of a Partner for Life, is of the utmost Consequence, it undoubtedly concerns us, to be particularly circumspect in the Affair; and therefore it may not perhaps be altogether unreasonable to inquire, How far the Authority of a Parent extends
on

on this Occasion ? For my own part, I shall not pretend to determine on the Subject, but shall leave this Point to be decided by learned *Casuists* ; thus much, however, I think, Reason, and the Nature of Things dictate, that no Parent has a Right to make his Child unhappy : Now if marrying People in direct Opposition to their Inclinations, be not making them unhappy, I own, I know not what Happiness and Misery mean ; since

— *What is Wedlock forced, but a Hell,
An Age of Discord, and continual Strife ?
Whereas the contrary bringeth forth Bliss,
And is a Pattern of celestial Peace.*

Shakespear.

If this is the Case, how highly criminal are those Parents, who peremptorily

remptorily insist on their Children's marrying, absolutely contrary to their own Inclinations, and thus arrogate a Power, which God and Nature never gave them! Let those Fathers, who have thus considered their Daughters as their private Property, and who have disposed of them accordingly to the *Best Bidders*, tremble for the account they must one Day give, since it will then appear, that they consulted nothing in the important Duty, but the Gratification of their own Pride, Avarice, or Ambition.

I conclude with a Transcript from a Play of *Haywood*, as given by the *Tatler*.

*Oh Marriage! Happiest, easiest, safest State,
Let Debauchees and Drunkards scorn thy Rites;
Who, in their nauseous Draughts and Lusts, profane*

Both

Both Thee and Heav'n, by whom thou wert ordain'd.

How can the Savage call it loss of Freedom,

Thus to converse with, thus to gaze at

A faithful, beauteous Friend?

Blush not, my Fair One, that thy Love applauds

Thee,

Nor be it painful to my wedded Wife,

That my full Heart o'erflows in praise of Thee.

Thou art by Law, by Interest, Passion, mine;

Passion and Reason join in love of Thee:

Thus, thro' a World of Calumny and Fraud,

We pass both unreprouch'd, both undeceiv'd;

While in each other's Interest and Happiness,

We without Art our Faculties employ,

And all our Senses without Guilt enjoy.

THE END.



It is a very rare and valuable
manuscript, and is one of the
most important of the collection.

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